زيارة القبور والاستنجاد بالمقبور

Visiting graves and seeking help from the dead

Ibn Taymiyya

Visiting graves and seeking help from the dead

زيارة القبور والاستنجاد بالمقبور

Author

Taqi al-Din Ahmad ibn Abd Al-Halim ibn Taymiyya

Translated by

Omar bin Ahmed Tohamy

Publisher

Dar Taiba, Riyadh

Kingdom of Saudi Arabia

Index

Index _____ *3*

Translator's introduction _____ *4*

The question that was asked to Ibn Taymiyya _____ *5*

How to visit graves permissibly _____ *12*

The ruling on someone who comes to the grave of a prophet or a righteous person and asks him for help _____ *13*

Requesting supplication from others, whether living or dead _____ *17*

Supplication by prestige and sanctity _____ *23*

The ruling on someone who, if afflicted with a calamity or fear, seeks help from his sheikh *26*

The first appearance of polytheism _____ *29*

Statement of the ruling on touching the grave, kissing it, and rubbing the cheek on it _____ *31*

The ruling on lowering one's head to the ground in front of dignitaries of sheikhs and kissing the ground. _____ *32*

Clarifying the reality of the Qutb the Ghawth the Fard Al-Jami _____ *35*

The final word on Al-Khidr, peace be upon him _____ *39*

The ruling on calling the best people of this time the Qutb and the Ghawth _____ *41*

Translator’s introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Visiting graves and seeking help from the dead**) by (**Taqi Al-Din Ahmad Ibn Abd al-Halim Ibn Taymiyya**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord’s forgiveness: **Omar bin Ahmed Tohamy**.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ [1]

The question that was asked to Ibn Taymiyya

Ahmad ibn Taymiyya (may Allah have mercy on him) was asked:

About someone who visits graves and seeks help from the deceased in an illness he has or his horse or camel, asking for the removal of their illness, and says: O my master! I am in your neighborhood, I am under your care, so-and-so wronged me, so-and-so intended to harm me, and says: The deceased is an intermediary between him and Allah Almighty.

About someone who vows to mosques, zawiyas[2] and sheikhs - living and dead - with dirhams, camels, sheep, wax, oil and other things, saying: If my son is safe, then the sheikh will have such-and-such from me, and the like.

About someone who seeks help from his sheikh asking for his heart to be steadfast in that reality?

And about someone who comes to his sheikh and touches the grave and rubs his face on it, and wipes the grave with his hands, and wipes his face with them, and the like?

And about someone who goes to him with his need, and says: O so-and-so! With your blessing, or he says: My need was fulfilled with the blessing of Allah and the blessing of the sheikh?

And about the one who practices listening and comes to the grave, uncovers it, and places his face on the ground in prostration before his sheikh.

And about the one who said: There is a leader, a comprehensive relief in existence?

Give us a fatwa, may you be rewarded, and elaborate on that.

He replied: Praise be to Allah, Lord of the Worlds. The religion with which Allah sent His Messengers and revealed His Books is the worship of Allah alone, with no partner, seeking His help, relying on Him, and calling upon Him to bring benefits and ward off harm, as Allah the Almighty said:

---

[1] **In the name of God, the most gracious, the most merciful**
[2] **Small mosques**

﴿تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

“The revelation of the Qur'an is from Allah, the Exalted in Might, the Wise. Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion. Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.” [Az-Zumar: 1-3]

Allah the Almighty says:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.”[Al-Jinn: 18]

And He the Almighty says:

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ﴾

“Say, [O Muhammad], "My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion." [Al-A`raf: 29]

Allah the Almighty says:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

“Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]." Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.” [Al-Isra: 56-57]

A group of the Salaf said: There were people who called upon the Messiah, Ezra, and the angels. Allah the Almighty said: These are the ones whom you call upon, My servants as you are My servants, and they hope for My mercy as you hope for My mercy, and they fear My punishment as you fear My punishment, and they draw near to Me as you draw near to Me. So if this is the state of those who call upon the prophets and the angels, then how about those who are below them?! .

Allah the Almighty said:

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا﴾

“Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.”[Al-Kahf: 102]

Allah the Almighty said:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ﴾

“Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits.” [Saba: 22-23]

So He, the Almighty, made clear that whoever is called upon besides Allah from among all the creatures, from the angels and humans and others, does not possess an atom’s weight in His kingdom, and that He has no partner in His kingdom, but rather, to Him belongs the kingdom, and to Him belongs praise, and He is over all things competent, and that He has no helper who assists Him as a king has helpers and supporters, and that the intercessors with Him do not intercede except for whom He is pleased with, thus He negated the aspects of polytheism. That is because whoever is called upon besides Him is either an owner or not an owner, and if he is not an owner then he is either a partner or not a partner, and if he is not a partner then he is either an assistant or a supplicant and a seeker, so the first three categories, which are: kingship, partnership, and assistance, are negated.

As for the fourth: It can only be after His permission, as Allah the Almighty said:

﴿مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ﴾

“Who is it that can intercede with Him except by His permission?” [Al-Baqarah: 255]

And as Allah the Almighty said:

﴿وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ﴾

“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.” [An-Najm: 26]

And Allah the Almighty said:

﴿أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

“Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason? Say, To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned." [Az-Zumar: 43-44]

And Allah the Almighty said:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ﴾

“It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?” [As-Sajdah: 4]

And Allah the Almighty said:

﴿وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوا إِلَىٰ رَبِّهِمْ ۙ لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ﴾

“And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.”[Al-An`am: 51]

And Allah the Almighty said:

﴿مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَٰكِن كُونُوا رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."[Al-Imran: 79]

﴿وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۚ أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ﴾

“Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?” [Al Imran: 80]

So if Allah made the one who took the angels and the prophets as lords a disbeliever, then how about the one who took the sheikhs and others as lords besides them?!

The details of the statement: If what the servant is seeking is from the matters that only Allah Almighty has the power to do, Such as asking for the healing of his sick person, whether human or animal, or the payment of his debt from a specific source, or the well-being of his family, or the affliction of this world and the hereafter, or his victory over his enemy, or the guidance of his heart, or the forgiveness of his sin, or his entry into Paradise, or his salvation from Hell, or that he learn knowledge and the Qur'an, or that he reform his heart and improve his character and purify his soul, and the like: All of these matters cannot be asked except from Allah Almighty, and it is not permissible to say to a king, or a prophet, or a sheikh - whether he is alive or dead - forgive my sin, or give me victory over my enemy, or heal my sick person, or heal me or my family or my mount, and the like.

Whoever asks this of a created being, whoever he may be, is associating partners with his Lord, from the same group of polytheists who worship angels, prophets, and statues that they depict in their images, and from the same group as the Christians' supplication to the Messiah and his mother. Allah Almighty said:

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـٰهَيْنِ مِن دُونِ اللَّهِ﴾

"And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" [Al-Ma'idah: 116]

And Allah Almighty said:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَـٰهًا وَاحِدًا ۖ لَّا إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

"They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." [At-Tawbah: 31]

As for what the servant is able to do, it is permissible to ask Him for it in some cases and not others; "Asking a creature" may be permissible, or it may be forbidden.

Allah the Almighty said:

﴿فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَب﴾

"So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing."[Al-Sharh: 7-8].

The Prophet, may Allah bless him and his family and grant them peace, advised Ibn Abbas: **"If you ask, then ask Allah, and if you seek help, then seek help from Allah."**[3]

The Prophet may Allah bless him and his family and grant them peace, advised a group of his companions: not to ask people for anything, so the whip of one of them would fall from his hand and he would not say to anyone: Give it to me. It is proven in the two Sahihs that he, may Allah bless him and his family and grant them peace, said: **"Seventy thousand of my nation will enter Paradise without being held accountable, and they are those who do not seek ruqyah, nor cauterize, nor take omens, and they put their trust in their Lord."**[4] And seeking ruqyah it is a type of supplication. Despite this, it is proven from him, may Allah bless him and his family and grant them peace that he said: **"There is no man for whom his brother supplicates for him in his absence except that Allah appoints an angel for it. And whenever he supplicates for him and the angel said: "And for you the same."**[5] It is permissible to pray for someone absent for someone absent, and for this reason the Prophet, may Allah bless him and his family and grant them peace, commanded us to pray for him and ask for Wasila[6] for him, and he informed us of the reward for us if we supplicate for him with that, so he said in the hadith: **"If you hear the muezzin[7], say what he says, then pray for me, for whoever prays for me once, Allah will pray for him ten times, then ask for Wasila for me, for it is a degree in Paradise that should not be given to anyone but one of Allah's servants, and I hope that I will be that servant, so whoever asks Allah for Wasila for me, my intercession will be permissible for him on the Day of Resurrection."**[8]

It is permissible for a Muslim to ask for supplication from those above him and those below him. It has been narrated that asking for supplication from those above and below him is permissible. The Prophet may Allah bless him and his family and grant them peace, bade farewell to Omar for the Umrah[9] and said: **"Do not forget us in your supplication, my brother."**[10] But when the Prophet, may Allah bless him and his family and grant them peace, ordered us to pray for him and ask for intercession for him, he mentioned that whoever prays for him once, Allah will pray for him ten times, and that whoever asks for Wasila for him, his intercession will be permitted for him on the Day of Resurrection. So his request from us was for our benefit in that, and he differentiated between someone who asks something from

---

[3] It was narrated by Al-Tirmidhi in the chapters on the description of the Day of Resurrection, compassion, and piety (4/285) with the number (2516), and by Ahmad (4/409) with the number (2669), and by Abu Ya'la in Al-Musnad (4/430) with the number (2556), and by Al-Tabarani in Al-Kabeer (12/238) with the number (12988).

[4] Sahih Al-Bukhari Medicine (5705), Sahih Muslim Faith (220), Sunan Al-Tirmidhi Description of the Day of Resurrection, Tenderness and Piety (2446), Musnad Ahmad bin Hanbal (1/271).

[5] Sahih Muslim, Book of Remembrance, Supplication, and Seeking Forgiveness, Chapter on the Virtue of Supplicating for Muslims in Their Absence, (No. 2732).

[6] It is a high rank that Allah has prepared for His Messenger in Paradise.

[7] It is the person who calls for prayer

[8] It was narrated by Muslim (384) with a slight difference.

[9] Umrah in language: visit. In terminology: visiting the House of Allah to perform specific acts.

[10] It is a weak hadith. It was narrated by Abu Dawud (1498), Al-Tirmidhi (3562), Ibn Majah (2894), and Ahmad (195) with slight differences.

someone else for the benefit of the one being asked from, and someone who asks someone else for his need for him only.

It was proven in the Sahih that **"the Prophet, may Allah bless him and his family and grant them peace, mentioned Uwais al-Qarni and said to Umar: If you are able to have him seek forgiveness for you, then do so."** And in the two Sahihs, **"There was something between Abu Bakr and Umar, may Allah be pleased with them both, and so Abu Bakr said to Umar: Seek forgiveness for me."**[11] However, in the hadith, Abu Bakr mentioned that he was angry with Umar, and it was proven that **"some people used to seek ruqyah, and the Prophet, may Allah bless him and his family and grant them peace, used to ruqyah them."** It is proven in the two Sahihs that **"when the people suffered a drought, they asked the Prophet, may Allah bless him and his family and grant them peace, to ask Allah for rain for them, so he prayed to Allah for them and they were given rain."** Also in the two Sahihs: **"Umar ibn al-Khattab, may Allah be pleased with him, asked for rain through al-Abbas and he prayed and said: O Allah, when we suffered a drought, we used to ask You through our Prophet and You would give us rain. Now we ask You through the uncle of our Prophet, so give us rain, and they were given rain."** In the Sunan: **"A Bedouin said to the Prophet, may Allah bless him and his family and grant them peace: Our souls are exhausted, our children are hungry, and our money is lost, so ask Allah for us, for we ask Allah to intercede with you, and through you with Allah." So the Messenger of Allah, may Allah bless him and his family and grant them peace, glorified Allah until that was evident in the faces of his companions, and he said: Woe to you?! Allah is not asked to intercede with anyone of His creation. The affair of Allah is greater than that."**[12] So he approved of his statement: **"We ask you to intercede with Allah,"** and he denounced him for saying: **"We ask Allah to intercede with you."** Because the intercessor asks the one to whom intercession is made, and the servant asks his Lord and intercedes with Him, and the Lord Almighty does not ask the servant nor does he intercede with Him.

[11] **It was narrated by Muslim No. 2542**
[12] **A weak hadith narrated by Abu Dawood in Sunan No. 4726**

How to visit graves permissibly

As for how to visit graves permissibly it is to greet the dead and pray for him in the same way as praying in his funeral, as the Prophet, may Allah bless him and his family and grant them peace, taught his companions when they visited graves to say: **"Peace be upon you, people of the house of the believers, and we, God willing, will join you. May Allah have mercy on those who have gone before us and you and those who will come after. We ask Allah for well-being for us and for you. O Allah, do not deprive us of their reward, and do not tempt us after them."** It was narrated from the Prophet, may Allah bless him and his family and grant them peace that he said: **"There is no man who passes by the grave of a man whom he knew in this world and greets him except that Allah restores his soul to him so that he may return the greeting."**[13] And Allah Almighty rewards the living if he prays for the dead believer, just as He rewards him if he prays in his funeral. This is why the Prophet, may Allah bless him and his family and grant them peace, forbade doing that to the hypocrites. Allah Almighty said:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ﴾

"And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave."[At-Tawbah: 84].

So in the legitimate graves visitation there is no need for the living to the dead, nor asking him or seeking his intercession; rather it is a benefit for the living to the dead, such as praying for him, and Allah Almighty has mercy on this one because of the supplication of this one and his kindness to him, and rewards this one for his work, as it is proven in the Sahih from the Prophet, may Allah bless him and his family and grant them peace, that he said: **"When the son of Adam dies, his work comes to an end except for three: ongoing charity, knowledge that is beneficial to those after him, or a righteous child who supplicates for him."**[14]

[13] A weak hadith narrated by Ibn Hibban in Al-Majruhin 1/480 and Al-Khatib in Tarikh Baghdad 6/137
[14] An authentic hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, No. 1631.

The ruling on someone who comes to the grave of a prophet or a righteous person and asks him for help

As for the one who comes to the grave of a prophet or a righteous man, or the one who believes that it is the grave of a prophet or a righteous man, but it is not, and asks him and seeks his help, this is of three degrees:

(One of them): That he asks him for his need, such as asking him to remove his illness, or the illness of his animals, or to pay off his debt, or to take revenge on his enemy, or to heal himself, his family and his animals, and the like of that which only Allah, the Almighty, has the power to do: This is clear polytheism, and its perpetrator must be asked to repent, and if he repents, otherwise he is killed.

And if he says: I ask him because he is closer to Allah than I am, so that he may intercede for me in these matters; Because I seek intercession with Allah through him, just as one seeks intercession with the ruler through his special people and supporters. This is one of the actions of the polytheists and Christians, for they claim that they take their rabbis and monks as intercessors, seeking their intercession in their demands. Likewise, Allah informed us about the polytheists that they said:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾

"We only worship them that they may bring us nearer to Allah in position."[Az-Zumar: 3].

And He, the Most High, said:

﴿أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?" Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."[Az-Zumar: 43-44]

And the Almighty said:

﴿مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ﴾

“You have not besides Him any protector or any intercessor; so will you not be reminded?” [As-Sajdah: 4]

And the Almighty said:

﴿ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ﴾

“Who is it that can intercede with Him except by His permission?” [Al-Baqarah: 255]

So He explained the difference between Him and His creation.

It is the custom of people to seek intercession from their great ones with someone who is honored by them, so that intercessor asks him, and he fulfills his need: either out of desire, or fear, or shyness, or affection, or something else, and Allah Almighty does not allow anyone to intercede with Him until He gives permission to the intercessor, so He does not do except what He wills, and the intercession of the intercessor is from His permission, so the whole matter is His.

That is why the Prophet, may Allah bless him and his family and grant them peace, said in the agreed upon hadith on the authority of Abu Hurairah, may Allah be pleased with him**: “Let none of you say: O Allah, forgive me if You will, O Allah, have mercy on me if You will, but let him be firm in his request, for Allah cannot be compelled.”**[15] Thus he made clear that the Lord, glory be to Him, does what He wills and no one compels Him to do what He has chosen, just as the intercessor may dislike the one to whom intercession is made, and just as the questioner dislikes the one being asked if he insists on him and harms him with the request. Desire must be for Him, as Allah Almighty said:

﴿فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَب﴾

“So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing.”[Al-Sharh: 7-8]

And fear is from Allah, as Allah Almighty said:

﴿وَإِيَّايَ فَارْهَبُونِ﴾

“And be afraid of [only] Me.”[Al-Baqarah: 40]

And Allah Almighty said:

[15] **An agreed upon hadith narrated by Al-Bukhari [6339] and Muslim [2679] in their Sahihs.**

﴿ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ﴾

“So do not fear the people but fear Me” [Al-Ma’idah: 44]

And He has commanded us to pray for the Prophet, may Allah bless him and his family and grant them peace, in supplication, and He has made that one of the reasons for our supplications to be answered. Many of the misguided said: This one is closer to Allah than I am, and I am far from Allah and I cannot call upon Him except through this intermediary, and similar statements of the polytheists, for Allah Almighty says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.” [Al-Baqarah: 186]

It has been narrated that the Companions said: O Messenger of Allah is our Lord near so that we may commune with Him or is He far so that we may call upon Him? So Allah revealed this verse.

In the Sahih, they were traveling and were raising their voices in glorification, so the Prophet, may Allah bless him and his family and grant them peace, said: “O people, be gentle with yourselves, for you are not calling upon one who is deaf or absent, but rather you are calling upon One who is All-Hearing and Near. Indeed, the One you are calling upon is closer to one of you than the neck of his mount.”[16] Allah Almighty has commanded all of His servants to pray to Him and to commune with Him, and He has commanded each of them to say:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“It is You we worship and You we ask for help.” [Al-Fatihah: 5].

He has informed us about the polytheists that they said:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾

"We only worship them that they may bring us nearer to Allah in position."[Az-Zumar: 3].

Then it is said to this polytheist: If you call upon this one, if you think that he is more knowledgeable about your situation and more able to grant your request or more merciful to you, then this is ignorance, misguidance, and disbelief. If you know that Allah is more knowledgeable, more able, and more merciful, then why did you turn away from asking Him to asking someone else? Have you not heard what Al-Bukhari and others narrated on the authority of Jabir (may Allah be pleased with him) who said: The Messenger of Allah (blessings

[16] **An authentic hadith narrated by Al-Bukhari (2992), Muslim (2704), Ahmad in his Musnad 19614, and Al-Nasa’i in Al-Sunan Al-Kubra 7680.**

and peace of Allah be upon him) taught us to seek guidance in matters, just as he taught us a surah from the Qur'an. He said**: "If one of you intends to do something, let him perform two rak'ahs of prayer other than the obligatory prayer, then let him say: O Allah, I seek guidance from You by virtue of Your knowledge, and I seek Your power by virtue of Your power, and I ask You from Your great bounty, for You are able and I am not, and You know and I do not, and You are the Knower of the unseen. O Allah, if You know that this matter is good for me in my religion, my livelihood, and the outcome of my affair, then decree it for me and make it easy for me and then bless me in it. But if You know that this matter is bad for me in my religion, my livelihood, and the outcome of my affair, then turn it away from me and turn me away from it, and decree for me what is good wherever it may be, then make me content with it - he said - and he named his need."**[17] He ordered the servant to say: I seek guidance from You by virtue of Your knowledge, and I seek Your power by virtue of Your power, and I ask You from Your great bounty. If you know that he is closer to Allah than you and has a higher degree with Allah than you, then this is true. But the word of truth is intended to be false; for if he is closer to you and of a higher degree than you, then it only means that He will reward him and give him more than He gives you. It does not mean that if you call upon him, Allah will fulfill your need more than He will fulfill it if you call upon Allah Almighty. For if you are deserving of punishment and the rejection of your supplication - for example, because of the aggression in it - then the prophet and the righteous do not help in what Allah hates, nor do they strive in what Allah hates. And if that is not the case, then Allah is more deserving of mercy and acceptance.

[17] **An authentic hadith narrated by Al-Bukhari 6382, Al-Tirmidhi (480), Ibn Abi Asim in "Al-Sunnah" (421), and Al-Nasa'i in "Al-Sunan Al-Kubra" (5551), and the wording is theirs.**

Requesting supplication from others, whether living or dead

And if you say: If this person supplicates to Allah, He will answer his supplication more than He will answer it if I supplicate to Him. This is:

(The second section) which is that you do not ask him to do the action nor ask him, but ask him to supplicate for you, as you say to the living: supplicate for me, and as the Companions - may Allah be pleased with them - used to ask the Prophet, may Allah bless him and his family and grant them peace, to supplicate, so this is permissible for the living as mentioned above, but as for the dead from the Prophets and righteous people and others, it is not permissible for us to say: supplicate for us, nor ask your Lord for us, and none of the Companions or Followers did this, nor did any of the Imams command it, nor was there a hadith about it, rather what is proven in the Sahih is that when they suffered a drought during the time of Omar, may Allah be pleased with him, they sought rain through Al-Abbas, and said: O Allah, when we suffered a drought, we used to seek intercession with our Prophet and you would give us rain, and we seek intercession with the uncle of our Prophet, so give us rain, and they would be given rain, and they did not come to the grave of the Prophet, may Allah bless him and his family and grant them peace, saying: O Messenger of Allah! Supplicate to Allah for us and ask for rain for us, and we complain to you about what has befallen us, and so on. None of the companions ever did that, rather it is an innovation, for which Allah did not send down any authority. Rather, when they came to the grave of the Prophet, may Allah bless him and his family and grant them peace, they would greet him, but when they wanted to supplicate, they would not supplicate to Allah facing the noble grave, rather they would turn away and face the Qiblah, and they would supplicate to Allah alone, with no partner with Him, as they would supplicate to Him in all places. That is because in “Al-Muwatta’” and other books, he, may Allah bless him and his family and grant them peace, said: **“O Allah, do not make my grave an idol that is worshipped. Allah’s wrath was intense against a people who took the graves of their prophets as places of worship.”** And in the Sunan, he said: **“Do not take my grave as a place of celebration, and pray for me wherever you are, for your prayers reach me.”** And in the Sahih, he said during his illness from which he did not recover: **“May Allah curse the Jews and Christians, they took the graves of their prophets as places of worship,”** warning against what they did. Aisha (may Allah be pleased with her and her parents) said: Had it not been for that, his grave would have been prominent, but he disliked that it be made into a mosque. In Sahih Muslim, the Prophet (peace and blessings of Allah be upon him and his family) said five days before he died: **“Those who came before you used to take graves as mosques. Do not take graves as mosques, for I forbid you from doing so.”** In Sunan Abu Dawood, he said: **“May Allah curse the women who visit**

graves and those who build mosques and lamps on them." That is why our scholars said: It is not permissible to build a mosque on graves. They said: It is not permissible to vow anything to a grave or to those who live near the grave, whether it is a dirham, oil, waxes, animal, or anything else. All of it is a vow of disobedience. It has been proven in Sahih from the Prophet (peace and blessings of Allah be upon him and his family) that he said**: "Whoever vows to obey Allah, let him obey Him, and whoever vows to disobey Allah, let him not disobey Him."** The scholars differed: Is there expiation for an oath on the one who makes a vow? For this reason, none of the imams of the Salaf said that praying at graves and in grave sites is recommended or that there is any virtue in it, nor that praying there and supplicating is better than praying in another spot and supplicating. Rather, they all agreed that praying in mosques and homes is better than praying at graves - the graves of the prophets and righteous people - whether they are called "graves" or not.

Allah and His Messenger have prescribed certain things in mosques, not graves. Allah the Almighty said:

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا﴾

"And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction."[Al-Baqarah: 114] and He did not say: the graves.

Allah the Almighty said:

﴿ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

"As long as you are staying for worship in the mosques"[Al-Baqarah: 187] and He did not say in the graves.

Allah the Almighty said:

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

"Say, [O Muhammad], "My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration" [Al-A`raf: 29]

Allah the Almighty said:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.” [At-Tawbah: 18]

And the Almighty said:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.” [Al-Jinn: 18]

And the Prophet may Allah bless him and his family and grant them peace, said: **“A man’s prayer in the mosque is twenty-five times better than his prayer in his home or marketplace.”** And the Prophet may Allah bless him and his family and grant them peace, said: **“Whoever builds a mosque for Allah, Allah will build for him a house in Paradise.”** As for graves, it has been reported that he, May Allah blesses him and his family and grant them peace, forbade taking them as mosques, and cursed those who do that. This was mentioned by one of the Companions and Followers, as mentioned by Al-Bukhari in his Sahih, and by Al-Tabarani and others in their commentaries, and by Wuthayma and others in “Stories of the Prophets” in the words of Allah Almighty:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

“And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.” [Noah: 23].

They said: These are the names of righteous people who were from the people of Noah, and when they died, they devoted themselves to their graves, then time passed and they took their statues as idols. Devoting oneself to graves, rubbing them, kissing them, supplicating at them and in them, and the like, is the origin of polytheism and idol worship. For this reason, the Prophet, may Allah bless him and his family and grant them peace, said: **“O Allah, do not make my grave an idol that is worshipped.”** The scholars agreed that whoever visits the grave of the Prophet, may Allah bless him and his family and grant them peace, or the grave of any other prophet or righteous person - the Companions, the Household, and others - should not touch it or kiss it. In fact, there is no inanimate object in this world that is permissible to kiss except the Black Stone. It has been proven in the two Sahihs that Umar, may Allah be pleased with him, said**: By Allah, I know that you are a stone that neither harms nor benefits, and had I not seen the Messenger of Allah, may Allah bless him and grant him peace, kiss you, I would not have kissed you.** For this reason, it is not recommended, by consensus of the imams, for a man to

kiss or touch the two corners of the House[18] - which are next to the Stone - nor the walls of the House, nor the Station of Abraham, nor the Rock of Jerusalem, nor the grave of any of the prophets or righteous people. The jurists even disputed about placing one's hand on the pulpit of our Master the Messenger of Allah, May Allah bless him and his family and grant them peace, when it was present. Malik and others disliked it because it is an innovation. It was mentioned that when Malik saw Ata' doing that, he did not take knowledge from him, and Ahmad and others permitted it because Ibn Umar, may Allah be pleased with them both, did it. As for touching the grave of the Prophet (peace be upon him and his family) and kissing it, they all disliked that and forbade it; because they knew what the Prophet (peace be upon him and his family) intended, which was to eliminate the source of polytheism, achieve monotheism and make religion sincere to Allah, Lord of the Worlds. This shows the difference between asking the Prophet (peace be upon him and his family) and the righteous man during his life, and asking him after his death and in his absence; that is because during his life no one worships him in his presence, so if the prophets - may Allah's prayers be upon them - and the righteous are alive, they do not allow anyone to associate partners with them in their presence; Rather, they forbid them from doing so and punish them for it. That is why Jesus, peace be upon him, said:

﴿مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

"I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness." [Al-Ma'idah: 117]

A man said to the Prophet, may Allah bless him and his family and grant them peace: **'Whatever Allah wills and you will,' so he said: 'Have you made me an equal to Allah?!'" "What Allah alone wills." He said: "Do not say: What Allah and Muhammad wills, but say: What Allah wills and then Muhammad wills."**

When Al-Juwayriyyah said: **"And among us is the Messenger of Allah, who knows what will happen tomorrow," he said: "Leave this and say what you were saying."** He said: **"Do not exaggerate in my praise as the Christians exaggerated in praise the son of Mary; I am only a servant, so say the servant of Allah and His Messenger."** When they stood in a row behind him, he said: **"Do not exalt me as the non-Arabs exalt one another."** Anas said: There was no person more beloved to them than the Messenger of Allah, may Allah bless him and his family and grant them peace, and when they saw him they did not stand up for him because they knew that he hated that. When Muadh prostrated to him, he forbade him and said:

[18] Ka`bah: The Ka'bah is the direction Muslims face in their prayers, and they circumambulate it during the Hajj pilgrimage. It is also the first house to be placed on earth according to Islamic belief.

“Prostration is not appropriate except for Allah, and if I were to command anyone to prostrate to anyone, I would have commanded a woman to prostrate to her husband because of the greatness of his right over her.” When the heretics who went to extremes regarding him and believed in his divinity were brought to Ali, he ordered them to be burned with fire.

This is the affair of the prophets of Allah and His pious worshipers of Allah, and only those who want to dominate and spread corruption on earth, such as Pharaoh and the like, and the sheikhs of misguidance whose aim is to dominate and spread corruption on earth, and to tempt the prophets and righteous people, and to take them as lords, and to associate with them what happens in their absence and in their death, as was associated with the Messiah and Ezra. This is what clarifies the difference between asking the Prophet (peace and blessings of Allah be upon him and his family) and the righteous people during his life and presence, and asking him during his death and absence, and none of the predecessors of the nation in the era of the Companions, nor the Followers, nor the Followers of the Followers, sought to pray and supplicate at the graves of the prophets and ask them, nor seek their help, neither in their absence nor at their graves, and the same is true of staying there.

One of the greatest forms of polytheism is for a man to seek help from a dead or absent person, as the questioner mentioned, and to seek help from him during calamities, saying: “O my master so-and-so!” as if he is asking him to remove his harm or bring him benefit. This is the case of the Christians with regard to the Messiah, his mother, their rabbis and their monks. It is known that the best of creation and the most honored of them in the sight of Allah is our Prophet Muhammad, may Allah bless him and his family and grant them peace, and the most knowledgeable of people about his status and right are his companions, and they did not do any of that, neither in his absence nor after his death. These polytheists add lying to polytheism. Lying is associated with polytheism. Allah Almighty said:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ﴾

“So avoid the uncleanliness of idols and avoid false statement, Inclining [only] to Allah, not associating [anything] with Him.” [Al-Hajj: 30-31]

The Prophet may Allah bless him and his family and grant them peace, said: **“False testimony is equal to associating anything with Allah twice or three times.”** Allah Almighty said:

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ﴾

“Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].” [Al-A’raf: 152]

And Abraham, peace be upon him, said:

﴿أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ فَمَا ظَنُّكُم بِرَبِّ الْعَالَمِينَ﴾

“Is it falsehood [as] gods other than Allah you desire? Then what is your thought about the Lord of the worlds?" [As-Saffat: 86-87]

Among their lies is that one of them says about his sheikh: If the disciple is in the west and his sheikh is in the east and his cover is removed, he will put it back on him, and if the sheikh is not like that, he is not a sheikh.

The devils may mislead them, just as they mislead idol worshippers, as was the case with the Arabs in their idols, and with the worshippers of the planets and their talismans of polytheism and magic, as was the case with the Tatars, the Indians, the Sudanese, and other types of polytheists from the misleading of the devils and speaking to them and the like, so many of these may experience some kind of that, especially when hearing crying and clapping; The devils may descend upon them, and one of them may be afflicted with what afflicts an epileptic: foaming, frothing, and indecent screaming, and he may speak to him in ways that he and those present do not understand, and similar things that can happen to these misguided people.

Supplication by prestige and sanctity

As for (the third section), which is to say: O Allah, by the prestige of so-and-so with You, or by the blessing of so-and-so, or by the sanctity of so-and-so with You: do such-and-such for me. Many people do this, but it has not been reported from any of the Companions, Followers, or early generations of this nation that they used to supplicate with such a supplication, and I have not been informed of anything from any of the scholars regarding this matter that I am narrating. Except for what I saw in the fatwas of the jurist Abu Muhammad ibn Abd al-Salam, for he issued a fatwa: It is not permissible for anyone to do that, except for the Prophet, may Allah bless him and his family, if the hadith is authentic about the Prophet, may Allah bless him and his family. The meaning of the fatwa: Al-Nasa'i, Al-Tirmidhi, and others narrated that **"the Prophet, may Allah bless him and his family, taught some of his companions to supplicate and say: 'O Allah, I ask You and I beseech You by means of Your Prophet, the Prophet of Mercy, O Muhammad, O Messenger of Allah! I beseech You by means of my Lord in my need to fulfill it for me. O Allah, let him intercede for me.'"** This hadith has been used by a group as evidence for the permissibility of beseeching the Prophet, may Allah bless him and his family, during his life and after his death. They said: There is no supplication to created beings in Tawassul, nor seeking aid from created beings. Rather, it is a supplication and seeking aid from Allah; but it involves asking by His prestige, as in Sunan Ibn Majah on the authority of the Prophet, may Allah bless him and his family, that he mentioned in the supplication of one who goes out to pray to say: **'O Allah, I ask You by the right of those who ask of You, and by the right of this walk of mine, for I have not gone out… out of arrogance nor boasting, nor showing off nor seeking fame, I came out to avoid Your wrath and seek Your pleasure. I ask You to save me from the Fire and to forgive my sins, for no one forgives sins except You."**[19] They said: In this hadith, he asked by the right of those who asked about him and by the right of his walking to prayer, and Allah Almighty has made a right upon Himself. Allah Almighty says:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

"And incumbent upon Us was support of the believers."[Ar-Rum: 47]

And similar to His saying:

﴿كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا﴾

"It is ever upon your Lord a promise [worthy to be] requested."[Al-Furqan: 16].

[19] **A weak hadith narrated by Ibn Majah (778) and Ahmad (11156) with a slight difference from the hadith of Abu Saeed Al-Khudri, May Allah be pleased with him.**

In the two Sahihs, on the authority of Muadh ibn Jabal, that the Prophet (peace and blessings of Allah be upon him and his family) said to him: **"O Muadh, do you know what Allah's right upon His servants is?" He said: "Allah and His Messenger know best." He said: "Allah's right upon His servants is that they worship Him and do not associate anything with Him. Do you know what the servants' right upon Allah is if they do that? Their right upon Him is that He not punishes them."** It has been reported in more than one hadith: It was a right upon Allah to do such and such, such as his saying: **"Whoever drinks alcohol, his prayers will not be accepted for forty days. If he repents, Allah will accept his repentance. If he drinks it again a third or fourth time, it is a right upon Allah to make him drink from the mud of Khabal." It was said: "What is the mud of Khabal?" He said: "The juice[20] of the people of Hellfire."** A group said: This does not permit seeking intercession through him after his death or absence. Rather, it only applies to seeking intercession during his lifetime while he was present, as in Sahih al-Bukhari: Umar ibn al-Khattab (may Allah be pleased with him) sought rain through al-Abbas, saying: **"O Allah, when we were afflicted with drought, we would seek intercession through our Prophet and You would give us rain. Now we seek intercession through the uncle of our Prophet, so give us rain."** And they would be given rain. Umar ibn al-Khattab (may Allah be pleased with him) explained that they would seek intercession through him during his lifetime and they would be given rain. And that supplication through him is that they would ask him to supplicate to Allah for them, so he would supplicate for them, and they would supplicate with him, and they would seek intercession and his supplication, as in the Sahih: **"On the authority of Anas bin Malik, may Allah be pleased with him, that a man entered the mosque on Friday from a door that was next to the "House of the Judiciary" and the Messenger of Allah, may Allah bless him and his family and grant them peace, was standing, delivering the Khutbah[21]. So he faced the Messenger of Allah, may Allah bless him and his family and grant them peace, standing, and said: O Messenger of Allah! The wealth has been lost and the roads have been cut off, so supplicate to Allah for us to withhold it from us. He said: So the Messenger of Allah, may Allah bless him and his family and grant them peace, raised his hands and then said: O Allah, around us and not upon us. O Allah, upon the hills and mountains and valleys and where trees grow. He said: And it withdrew and we went out walking in the sun."** So in this hadith, he said: Supplicate to Allah for us to withhold it from us. In Sahih Muslim, Abdullah ibn Umar said: I remember Abu Talib's statement about the Messenger of Allah, may Allah bless him and his family and grant them peace, when he said:

And a white man by whose face the clouds are called upon to pray for rain ... The support of orphans and the protection of widows.

---

[20] **Pus, blood and discharge from them.**

[21] **A speech or sermon which is sometimes used to refer to the sermon given during the Friday congregational prayer.**

This was their intercession with him for rain and the like. When he died, they sought intercession with al-Abbas, may Allah be pleased with him, just as they used to seek intercession with him and pray for rain. They did not seek rain with him after his death, nor during his absence, nor at his grave or at the grave of anyone else. Similarly, Muawiyah ibn Abi Sufyan, May Allah be pleased with him, sought rain with Yazid ibn al-Aswad al-Jurashi, and said: **O Allah, we seek intercession with You through our best! O Yazid, raise your hands to Allah! So he raised his hands and supplicated, and they supplicated; and they were given rain.** That is why the scholars said that it is recommended to seek rain through righteous and good people, and if they are from the family of the Messenger of Allah, may Allah bless him and his family and grant them peace, then that is better. None of the scholars have stated that it is permissible to seek intercession or rain through the Prophet or the righteous after their death or during their absence. Nor did they recommend this practice for seeking rain, seeking victory, or any other type of supplication. Supplication is the essence of worship. Worship is based on the Sunnah and following it, not on whims and innovations. Allah is to be worshipped according to what He has prescribed, not according to whims and innovations. Allah the Almighty says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ﴾

“Or have they other deities who have ordained for them a religion to which Allah has not consented?”[Ash-Shura: 21]

And He the Almighty says:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“Call upon your Lord in humility and privately; indeed, He does not like transgressors.”[Al-A'raf: 55]

The Prophet (peace and blessings of Allah be upon him and his family) said: "Indeed, there will be among this nation people who transgress in supplication and purification."

The ruling on someone who, if afflicted with a calamity or fear, seeks help from his sheikh

As for a man who is afflicted with a calamity or fears something and seeks help from his sheikh, asking him to strengthen his heart from that reality, then this is from polytheism, and it is of the same kind as the religion of the Christians, for it is Allah who bestows mercy and removes harm. Allah the Almighty says:

﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty.”[Yunus: 107]

And Allah the Almighty says:

﴿مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ﴾

“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter.” [Fatir: 2]

And Allah the Almighty says:

﴿قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنسَوْنَ مَا تُشْرِكُونَ﴾

“Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?" No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].” [Al-An’am: 40-41]

And Allah the Almighty said:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

“Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]." Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be

nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared." [Al-Isra: 56-57]

So He made it clear that those who are called upon from the angels, prophets, and others do not have the power to remove harm from them or to transfer it. So if someone says: I call upon the Sheikh to be my intercessor, then it is of the same type as the Christians' supplication to Mary, or the rabbis and monks. The believer hopes in his Lord and fears Him, and calls upon Him, sincerely devoting his religion to Him. It is the right of his Sheikh to supplicate for him and ask for mercy for him. The greatest of creation in status is the Messenger of Allah (peace and blessings of Allah be upon him and his family), and his companions are the most knowledgeable of people about his command and status, and the most obedient to him. He did not order any of them to say, when they were frightened or afraid, "O my master! O Messenger of Allah!" And they did not do that during his life or after his death. Rather, he commanded them to remember Allah, supplicate to Him, and send prayers and peace upon him, may Allah's prayers and peace be upon him and his family. Allah Almighty said:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

"Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs. So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty." [Al Imran: 173-174]

In Sahih Al Bukhari, on the authority of Ibn Abbas, may Allah be pleased with them both, that this word was said by Abraham, peace be upon him, when he was thrown into Fire, and Muhammad, may Allah bless him and his family and grant them peace, said it, meaning his companions, when the people said to them: The people have gathered against you. In Sahih, it is narrated on the authority of the Prophet, may Allah bless him and his family and grant them peace, **"He used to say when he was in distress: There is no god but Allah, the Great, the Forbearing. There is no god but Allah, Lord of the Noble Throne. There is no god but Allah, Lord of the heavens and the earth and Lord of the Mighty Throne."** It has been narrated that he taught a similar supplication to some of his family. In Sunan, it is narrated that when the Prophet, may Allah bless him and his family and grant them peace, was distressed by something, he would say: **"O Ever-Living, O Self-Sustaining, by Your mercy I seek help."** It has also been narrated that he taught his daughter Fatimah to say, **"O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, there is no god but You, by Your mercy I**

seek help. Set right all my affairs, and do not leave me to myself for the blink of an eye or to any of Your creation." In Musnad of Imam Ahmad and Sahih Abi Hatim Al-Basti, on the authority of Ibn Masoud, may Allah be pleased with him, on the authority of the Prophet, may Allah bless him and his family and grant them peace, that he said: **"No servant is ever afflicted with worry or grief and he says: 'O Allah, I am Your servant and the son of Your servant and the son of Your female servant. My forelock is in Your hand, Your command over me is carried out, and Your judgment over me is just. I ask You by every name that is Yours, which You have named Yourself with, or revealed in Your Book, or taught to any of Your creation, or have kept to Yourself in the knowledge of the unseen with You, to make the Noble Qur'an the spring of my heart, the light of my chest, the banisher of my grief, and the remover of my worry and grief,' except that Allah removes his worry and grief and replaces them with joy. They said: O Messenger of Allah, should we not learn them? He said: "Whoever hears them should learn them."** He also said to his nation: **"The sun and the moon are two signs among the signs of Allah. They do not eclipse for the death or life of anyone, but Allah frightens His servants with them. So when you see that, then hasten to prayer, remembrance of Allah, and seeking forgiveness."** So he commanded them during an eclipse to pray, supplicate, remember Allah, free slaves, and give charity. He did not command them to supplicate to any created being, angel, prophet, or anyone else.

And there are many examples of this in his Sunnah. He did not legislate for Muslims during times of fear except what Allah has commanded: supplication to Allah, remembrance of Him, seeking forgiveness, prayer, charity, and the like. So how can a believer in Allah and His Messenger turn away from what Allah and His Messenger have prescribed for an innovation for which Allah has not sent down any authority, imitating the religion of the polytheists and Christians?

If someone claims that his need was fulfilled in such a way, or that his sheikh appeared to him, or something similar, then the same thing happens to the worshippers of planets and idols and similar polytheists, as has been transmitted from the polytheists of the past, and from the polytheists of this time. Were it not for that, idols and the like would not have been worshipped. Abraham, peace be upon him, said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ﴾

"And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people." [Ibrahim: 35-36]

The first appearance of polytheism

It is said that the first time polytheism appeared in the land of Mecca after Abraham the Friend was through Amr ibn Luhay al-Khuza'i, whom the Prophet, may Allah bless him and his family and grant them peace, saw dragging his intestines in the fire. He was the first to set free the animals and change the religion of Abraham. They said that he went to the Levant and found idols in Balqa', claiming that they benefited from them in bringing them benefits and warding off their harm. He moved them to Mecca and established polytheism and idol worship for the Arabs. The things that Allah and His Messenger have forbidden, such as polytheism, magic, murder, adultery, false witness, drinking alcohol, and other forbidden things, may have a share of what the soul considers beneficial or harmful. Were it not for that, souls would not commit forbidden things that are not good at all. Rather, souls fall into forbidden things out of ignorance or need. As for someone who knows about the ugliness of something and the prohibition against it, how can he do it? Those who do all of these things may be ignorant of the corruption they contain, or they may have a need for them, such as lust for them. Or they may cause greater harm than pleasure, but they do not know this due to their ignorance or their desires overpowering them until they do them. Desire often makes its owner feel as if he does not know anything about the truth, for your love for something blinds the deaf. That is why the scholar feared Allah. Abu Al-Aaliyah said: I asked the companions of Muhammad, may Allah bless him and his family and grant them peace, about the words of Allah Almighty:

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ﴾

"The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after." [An-Nisa: 17]

They said: Everyone who disobeys Allah is ignorant, and everyone who repents before death has repented soon after. This is not the place to elaborate on the predominant harms in what is prohibited and the great benefits in what is commanded. Rather, it is sufficient for the believer to know that what Allah has commanded is for a pure or predominant benefit, and what Allah has forbidden is pure or predominant corruption. Allah does not command His servants to do what He has commanded them to do because He needs them, nor does He forbid them from what He has forbidden them out of stinginess with them. Rather, He commands them to do what is good for them and forbids them from what is bad for them. For this reason, He described His Prophet, may Allah bless him and his family and grant them peace, as

﴿ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

“who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil” [Al-A’raf: 157]

Statement of the ruling on touching the grave, kissing it, and rubbing the cheek on it

As for touching a grave - any grave - and kissing it, and rubbing one's cheek on it, this is forbidden by consensus among Muslims, even if it were the graves of prophets.

None of the early Muslims and Imams of this Ummah did this. Rather, this is an act of shirk[22] Allah, the Most High, says:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا وَقَدْ أَضَلُّوا كَثِيرًا﴾

“And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr. And already they have misled many.”[Nuh: 23-24]

We have previously mentioned that these are the names of righteous people from the people of Noah, and that they devoted themselves to their graves for a period of time. Then, as time passed, they made statues of them, especially if this is coupled with supplication to the dead and seeking their aid. We have previously mentioned this and explained shirk is involved. We have also clarified the difference between "innovated graves visitation," which imitates the Christians, and "legitimate graves visitation."

[22] **Shirk is associating partners with Allah.**

The ruling on lowering one's head to the ground in front of dignitaries of sheikhs and kissing the ground.

As for lowering one's head before dignitaries, such as sheikhs and others, or kissing the ground, etc., there is no dispute among the imams regarding its prohibition. Indeed, merely bowing one's back to anyone other than Allah, the Almighty, is prohibited. In Al-Musnad and other sources, it is reported that **when Muadh ibn Jabal (may Allah be pleased with him) returned from Levant, he prostrated to the Prophet (peace and blessings of Allah be upon him and his family). The Prophet (peace and blessings of Allah be upon him and his family) asked, "What is this, O Muadh?" He said, "O Messenger of Allah! I saw them in Levant prostrating to their bishops and patriarchs, and they mentioned this from their prophets." He said, "They lied, O Muadh! If I were to command anyone to prostrate to anyone, I would command a woman to prostrate to her husband because of his great right over her. O Muadh! Tell me, if you passed by my grave, would you prostrate?" He said, "No." He said, "Do not do this,"** or something similar to what the Messenger of Allah (peace and blessings of Allah be upon him and his family) said. Rather, it has been proven in the Sahih from the hadith of Jabir: **"He, may Allah bless him and his family and grant them peace, prayed with his companions while sitting due to an illness he had, so they prayed standing, so he ordered them to sit and said: Do not venerate me as the non-Arabs venerate each other. And he said: Whoever is pleased for people to stand up for him let him take his seat in Hellfire."** So if he had forbidden them while he was sitting - even if they stood up for prayer - so that they would not imitate those who stand up for their leaders, and he made it clear that whoever is pleased to stand up for him is among the people of Hellfire, then how about what is in it of prostrating to him, lowering the head, and kissing hands? Umar ibn Abd al-Aziz, May Allah be pleased with him, who was Allah's caliph on earth, had appointed helpers to prevent those entering from kissing the ground and to discipline them if anyone kissed the ground. In short, standing, sitting, bowing, and prostrating are the right of the One, the Worshipped One, the Creator of the heavens and the earth. Whatever is a right solely for Allah, no one else has a share in it, such as swearing by other than Allah Almighty. The Messenger of Allah, may Allah bless him and his family and grant them peace, said: "Whoever swears, let him swear by God or remain silent." Agreed upon. He also said: **"Whoever swears by other than Allah has committed shirk."** All worship is for Allah alone, with no partner or associate.

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.” [Al-Bayyinah: 5]

In the Sahih, it is narrated on the authority of the Prophet (peace and blessings of Allah be upon him and his family) that he said: **“Allah is pleased with three things for you: that you worship Him and do not associate anything with Him, that you hold fast to the rope of Allah all together and do not become divided, and that you give sincere advice to whom Allah has put in charge of your affairs.”** Sincerity in religion to Allah is the foundation of worship.

Our Prophet, may Allah bless him and his family and grant them peace, forbade polytheism, whether small or large, insignificant or great. It has been narrated that he forbade prayer at the time of sunrise or sunset with various expressions: sometimes he says: **“Do not pray at the time of sunrise or sunset,”** and sometimes he forbids prayer after dawn until the sun rises, and after the afternoon prayer until the sun sets, and sometimes he mentions that when the sun rises, it rises between the horns of Satan, and at that time the disbelievers prostrate to it. He forbade prayer at this time, because it resembles the polytheists in that they prostrate to the sun at this time, and that Satan converges the sun at that time so that prostration is for him, so how about something that is more clearly polytheistic and similar to the polytheists than this? Allah Almighty said in what He commanded His Messenger to address the People of the Book[23]:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

“Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."[Al-Imran: 64]

This is because it resembles the People of the Book in taking one another as lords besides Allah. We are forbidden from such a thing. Whoever deviates from the guidance of his Prophet (peace and blessings of Allah be upon him and his family), his Companions, and those who followed them in righteousness, to something similar to the guidance of the Christians, has abandoned what Allah and His Messenger have commanded.

As for the statement of someone, "My need has been fulfilled by the blessing of Allah and your blessing," this is an abhorrent statement, for no one can be associated with Allah in such a case other than Him. To the extent that someone said to the Prophet (peace and blessings of Allah be upon him and his family), **"Whatever Allah wills and you will," he said, "Have you made me**

[23] **People of the book are the Jews and Christians.**

an equal to Allah?!" Rather, it is what Allah alone wills." And he said to his companions: **"Do not say, 'What Allah wills and Muhammad wills,' but say, 'What Allah wills and then what Muhammad wills.'"** In the hadith, some Muslims saw someone saying, **"What a good people you are, were it not for the fact that you make an equal to Allah," meaning that you say, "What Allah wills and what Muhammad wills."** So the Prophet, may Allah bless him and his family and grant them peace, forbade them from doing that. In the Sahih, on the authority of Zaid bin Khalid, he said, "The Messenger of Allah, may Allah bless him and his family and grant them peace, led us in the dawn prayer at Al-Hudaibiyah following a night sky, and he said**, 'Do you know what your Lord said last night?' We said, 'Allah and His Messenger know best.' He said, 'He said, 'Some of My servants have become believers in Me and disbelievers. As for the one who says, 'We have been given rain by the grace and mercy of Allah,' he is a believer in Me and a disbeliever in the star. As for the one who says, 'We have been given rain by the star of such and such,' he is a disbeliever in Me and a believer in the star."** The causes that Allah has made are causes that do not make partners, rivals, or helpers with Allah. The one who said: "By the blessing of the Sheikh" may mean his supplication, and the most rapid supplication is the response to supplication for one who is absent. It may also mean the blessing of what he commanded him to do and taught him of goodness or the blessing of his assistance to him upon the truth and his loyalty to him in religion and the like. All of these are valid meanings. It may also mean his supplication for the dead or the absent. The Sheikh's independence in that influence, or his doing what he is incapable of, or incapable of, or not intending it, following him or obeying him in that is a reprehensible innovation and similar false meanings. What is without doubt is that acting in obedience to Allah the Most High, and the supplication of believers for one another and the like are beneficial in this world and the hereafter, and that is by the grace and mercy of Allah.

Clarifying the reality of the Qutb[24] the Ghawth the Fard Al-Jami

As for the questioner's question about "the pole, the helper, the comprehensive individual," some people may say this and interpret it with false matters in the religion of Islam, such as some of them interpreting that " Al-Ghawth " is the one through whom creation is aided in their victory and sustenance, to the point of saying that the angels and the whales of the sea aid him. This is similar to what the Christians say about Jesus, peace be upon him, and the extremists say about Ali, may Allah be pleased with him. This is clear blasphemy, and its proponent must repent. If he repents, otherwise he will be killed. For there is no created being, neither angel nor human, through whom creation is aided. This is why what the philosophers say about the "ten intellects," that they claim are the angels, and what the Christians say about Jesus and the like, is clear blasphemy according to the consensus of Muslims. Likewise, I mean by “Al-Ghawth” what some of them say: that on earth there are three hundred and some men, whom they call “Al-Nujaba’”[25], from whom seventy are chosen, who are “Al-Nuqaba”[26]and from whom forty are “Al-Abdal”[27] and from whom seven are “Al-Aqtab”[28] and from whom four are “Al-Awtad”[29] and from whom one is “Al-Ghawth”[30] and that he resides in Mecca, and that when the people of the earth are afflicted with a calamity in their livelihood and victory, they resort to the three hundred and some men, and those resort to the seventy, and the seventy to the forty, and the forty to the seven, and the seven to the four, and the four to the one. Some of them may add to this and subtract from the numbers, names, and ranks; They have various opinions about it, to the point that some of them say that a green paper descends from the sky onto the Ka’bah under the name of “Al-Ghawth” of the time, and the name of his Khidr[31] according to the opinion of those among them who say that Al-Khidr is a rank, and that every time has a Khidr, for they have two opinions on that - and all of this is false and has no basis in the Book of Allah[32] or the Sunnah of His Messenger, nor was it said by any of the early generations of this nation or its imams, nor by the great scholars who came before them who are worthy of imitation. It is well known that our Master the Messenger of the Lord of the Worlds, Abu Bakr, Omar, Othman, and Ali (may Allah be pleased with them), were the best of

---

[24] **Pole = [Qutb], the helper = [Ghawth] the comprehensive person= [Al-Fard Al-Jami] is a master of Sufism.**
[25] **the noble ones**
[26] **the leaders**
[27] **the substitutes**
[28] **Plural of Qutb = the poles**
[29] **the pegs**
[30] **the helper**
[31] **Al-Khidr is the person mentioned in the Qur’an in Surat Al-Kahf as a scholar without mentioning his name explicitly, and Moses followed him at the junction of the two seas.**
[32] **Quran**

creation in their time, and they were in Madinah; they were not in Makah. Some of them narrated a hadith about "Hilal," the slave of Al-Mughira ibn Shu'bah, and that he was one of the seven. This hadith is false according to the consensus of the scholars, even though some of these hadiths were narrated by Abu Nu'aym in "Hilyat Al-Awliya" and by Sheikh Abu Abd al-Rahman Al-Sulami in some of his works. So do not be deceived by that; it contains authentic, good, weak, fabricated, and false hadiths, which scholars agree are fabricated lies. Sometimes, he narrates them according to the custom of some hadith scholars, who narrate what they hear without distinguishing between authentic and false hadiths. The hadith scholars did not narrate such hadiths, as it is proven in the Sahih that the Prophet (peace and blessings of Allah be upon him and his family) said: **"Whoever narrates a hadith from me, knowing it to be a lie, is one of the liars."** In short, all Muslims know that whatever calamities befall Muslims, whether in their desire for rain or in their fear of it, such as their supplications for rain, their supplications during an eclipse, their supplications for the removal of a calamity, and similar acts, they supplicate to Allah alone, with no partner, associating anything with Him. Muslims have never been able to turn to anyone other than Allah, the Almighty and Majestic, with their needs. Rather, the polytheists in their pre-Islamic period would supplicate to Him without an intermediary, and Allah would answer them. So, after the adoption of monotheism and Islam, do you think that their supplications would not be answered except through this intermediary, for which Allah has not sent down any authority? Allah the Almighty said:

﴿وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ﴾

“And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him.” [Yunus: 12]

And Allah the Almighty said:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ﴾

“And when adversity touches you at sea, lost are [all] those you invoke except for Him.”[Al-Isra’: 67]

And Allah the Almighty said:

﴿قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنسَوْنَ مَا تُشْرِكُونَ﴾ ﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ﴾﴿فَلَوْلَا إِذْ جَاءَهُم بَأْسُنَا تَضَرَّعُوا وَلَـٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾

“Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?" No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him]. And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].”[Al-An'am: 40-43]

The Prophet, may Allah bless him and his family and grant them peace, prayed for rain for his companions with and without prayer. He led them in prayer for rain and the eclipse prayer. He would recite the qunut[33] in his prayer to seek victory over the polytheists. This is also the case with his Rightly-Guided Caliphs after him, as well as with the Imams of the religion and the sheikhs of the Muslims, and they have continued in this manner.

This is why it is said: Three things have no basis: (The Door[34] of the Nusayris[35]), (The Awaited One of the Rafidis[36]), and (The Help of the Ignorants). The Nusayris claim, in their Door, that which is of this type, that he will restore the world. That person exists, but the Nusayris' claim regarding this is false. As for Muhammad ibn al-Hassan, the Awaited One, the Help residing in Mecca, and the like, they are false and do not exist.

The same applies to what some of them claim, that the Qutb al-Ghawth al-Jami' supports the pious worshippers of Allah and knows them all, and the like. Abu Bakr and Umar (may Allah be pleased with them) did not know all of the pious worshippers of Allah, nor did they extend their support to them, so how about these misguided, deceived, lying ones?! The Messenger of Allah (peace and blessings of Allah be upon him and his family), the master of the children of Adam, only recognized those of his nation whom he had not seen by the mark of ablution; which is the forelock and the white forehead. And among these pious worshippers of Allah are those whom only Allah, the Almighty, can count. And the Prophets of Allah, of whom he was the Imam and orator, he did not know most of them. Rather, Allah, the Most High, said:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

---

[33] “Most of the hadiths and what most of the scholars agree upon is that the qunut = [Supplication] is to be said after bowing. If one says qunut before bowing, there is no blame. He has the choice between bowing when he has completed the recitation, and when he raises his head and says: ‘Our Lord, to You be praise,’ he says qunut… or saying qunut when he has completed the recitation, then he says takbir and bows. All of this is mentioned in the Sunnah.” End of the words of Sheikh Muhammad Ibn Uthaymeen, may God have mercy on him, from Al-Sharh Al-Mumti’ 4/64

[34] Door is a figurative title for a person in the Nusayris belief

[35] The Alawites, or Nusayris, are an extremist religious group primarily found in the Levant. They are a branch of Shi'ism, belonging to the Shia extremists that emerged in the ninth century. The Nusayris revere Ali ibn Abi Talib, the first imam of the Twelve - Imam Shi'a School, as a manifestation of the divine essence.

[36] It is an old term for the Twelve-Imam Shiites and is known among the Sunnis in general. The word refers to the Shiites’ non-recognition (rejection) of the caliphs Abu Bakr al-Siddiq, Omar ibn al-Khattab, and Othman ibn Affan as legitimate successors to the Prophet Muhammad, and they consider Ali ibn Abi Talib more deserving of the caliphate of the Prophet.

“And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you.”[Ghafir: 78]

Moses did not know Al-Khidr, and Al-Khidr did not know Moses. Rather, when Moses greeted him, Al-Khidr said to him: How can I greet you in your land? He said to him: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He had heard his name and news, but he did not know his identity. Whoever says that he is the leader of the pious worshippers of Allah or that he knows them all has spoken falsehood.

The final word on Al-Khidr[37], peace be upon him

The correct opinion held by scholars is that he is dead and did not witness Islam. If he had been present during the time of the Prophet (peace and blessings of Allah be upon him and his family), it would have been obligatory for him to believe in him and fight alongside him, as Allah has obligated that of him and others. He would have been in Mecca and Medina, and his presence with the Companions to fight alongside them and support them in their faith would have been more appropriate for him than his presence among the infidels to patch their ship. He would not have been hidden from the best nation brought forth for mankind, and he was among the polytheists and did not hide from them. Furthermore, Muslims have no need of him and his ilk in their religion or their worldly life. They took their religion from the illiterate Messenger, the Prophet (peace and blessings of Allah be upon him and his family), who taught them the Book and wisdom. Their Prophet said to them, **"Had Moses been alive and you followed him and abandoned me, you would have gone astray."** When Jesus, son of Mary (peace be upon him), descended from heaven, he would only rule over them according to the Book of their Lord and the Sunnah of their Prophet. So what need do they have of Al-Khidr and others like him? The Prophet may Allah bless him and his family and grant them peace, informed them of the descent of Jesus from heaven and his presence with the Muslims, and said: **“How can a nation perish when I am at its beginning and Jesus is at its end?!”** If the two noble prophets who were with Abraham, Moses, and Noah were the best of the messengers, and Muhammad, may Allah bless him and his family and grant them peace, was the master of the children of Adam, and they did not hide themselves from this nation, neither their common people nor their elite, then how could those who are not like them be hidden from them? And if Al-Khidr was always alive, then how could it be that the Prophet, may Allah bless him and his family and grant them peace, never mentioned that, nor did he inform his nation, nor his Rightly-Guided Caliphs of it? And the one who says that he is the leader of the pious worshippers of Allah, it is said to him: Who gave him the leadership when the best of the pious worshippers of Allah are the companions of Muhammad, may Allah bless him and his family and grant them peace? And Al-Khidr is not among them. In general, the stories that are told in this regard are some of them false, and some of them are based on a man’s conjecture, such as a person who saw a man and thought he was Al-Khidr, and said: “He is Al-Khidr.” Similarly, the Shiites see a person who they think is the awaited infallible Imam, or they claim that he is. It was narrated from Imam Ahmad ibn Hanbal that he said - after Al-Khidr was mentioned to him -

[37] **Al-Khidr is the person mentioned in the Qur’an in Surat Al-Kahf as a scholar without mentioning his name explicitly, and Moses followed him at the junction of the two seas.**

“Whoever refers you to someone who is absent has not treated you fairly. No one puts this on people’s tongues except Satan.” We have discussed this in detail in other places.

The ruling on calling the best people of this time the Qutb[38] and the Ghawth

If the speaker meant by “the Qutb the Ghawth the Fard Al-Jami" a man who is the best of his time, then this is possible. However, it is also possible that there could be two people of equal merit in a given time, or three, or four. It is not certain that the best people in every age will be only one. A group of people may be better than others in one aspect or another and these aspects may be either similar or equal. Furthermore, if there is a man in a given time that is the best of his time, then calling him “the Qutb the Ghawth the Fard Al-Jami" is an innovation for which Allah has not revealed any authority. None of the early Muslims and their imams spoke of this. The early Muslims still assumed that some people were the best or among the best of their time, but they did not give them these names for which Allah has not revealed any authority. This is especially true since some of those who claim this name claim that the first of the Qutbs was al-Hassan ibn Ali ibn Abi Talib (may Allah be pleased with them both), and then the matter trickled down to those below him, including some of the later sheikhs. This is not valid, neither according to the Sunni school of thought nor according to the Shiite school of thought. So where are Abu Bakr, Omar, Othman, Ali, and the first pioneers among the Muhajireen[39] and Ansar[40]? And l-Hassan, at the time of the Prophet's death, was approaching the age of discernment and puberty. It has been reported from some of the great sheikhs who claim this: "The Unique Pole, the Comprehensive Helper" (the Qutb the Ghawth the Fard Al-Jami) has knowledge that matches the knowledge of Allah Almighty and his power that matches the power of Allah Almighty. He knows what Allah knows and is capable of what Allah is capable of. He claimed that the Prophet, may Allah bless him and his family and grant them peace, was like this, and that this was transmitted from him to Al-Hassan, and passed down to his Sheikh. I explained that this is clear blasphemy and ugly ignorance, and that claiming this about the Messenger of Allah, may Allah bless him and his family and grant them peace, is blasphemy, leave everything else. Allah Almighty said:

﴿قُل لَّا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ﴾

“Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel.” [Al-An`am: 50]

---

[38] **It was previously explained check chapter [Clarifying the reality of the Qutb the Ghawth the Fard Al-Jami] p.35.**

[39] **The Muhajireen are the first Muslims who believed in the Messenger of Allah, Muhammad ibn Abdullah, and migrated with him from Mecca to Medina.**

[40] **The Ansar are the people of Yathrib (Medina) who supported the Messenger of God in Islam, Muhammad ibn Abdullah.**

And Allah Almighty said:

﴿قُل لَّا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ﴾

“Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me.”[Al-A'raf: 188]

And the Almighty said:

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا﴾

“They say, "If there was anything we could have done in the matter, some of us would not have been killed right here."” [Al-Imran: 154]

And the Almighty said:

﴿يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ﴾

“The thought of ignorance, saying, "Is there anything for us [to have done] in this matter?"” [Al-Imran: 154]

The Almighty said:

﴿لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا خَائِبِينَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

“That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed. Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.” [Al-Imran: 127-128]

The Almighty said:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.”[Al-Qasas: 56]

And Allah, the Most High, the Most Great, commanded us to obey His Messenger, may Allah bless him and his family and grant them peace, as He said:

﴿مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger has obeyed Allah” [An-Nisa’: 80]

And He commanded us to follow him, as He, the Most High, said:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you” [Al-Imran: 31]

And He commanded us to support him, honor him, and support him, and He gave him rights that He made it clear in His Book and the Sunnah of His Messenger, so much so that He made it obligatory upon us that the people most beloved to us be our own selves and our families. Allah Almighty said:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

“The Prophet is more worthy of the believers than themselves,” [Al-Ahzab: 6]

And Allah Almighty said:

﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

"Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command." [At-Tawbah: 24]

And the Prophet (peace and blessings of Allah be upon him and his family) said: **“By the One in Whose Hand is my soul, none of you will truly believe until I am more beloved to him than his child, his father, and all of mankind.” Omar (may Allah be pleased with him) said to him: “O Messenger of Allah! You are more beloved to me than everything except myself.” He said: “No, Omar, not until I am more beloved to you than myself.” He said: “Then you are more beloved to me than myself.” He said: “Now, Omar.”**

He said: **“There are three things in whomever they are found the sweetness of faith: whoever loves Allah and His Messenger more than anything else, whoever loves a person only for the sake of Allah, and whoever hates to return to disbelief after Allah has saved him from it, just as he hates to be thrown into the Fire.”** And He has made clear in His Book His rights that are only valid for Him, and the rights of His Messengers, and the rights of the believers over one another, as we have explained in detail in other places, such as His Almighty’s saying:

﴿وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَـٰئِكَ هُمُ الْفَائِزُونَ﴾

“And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers.” [An-Nur: 52]

So obedience is to Allah and His Messenger, and fear and piety are to Allah alone. And the Almighty said:

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾

“If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them].”[At-Tawbah: 59]

So giving is for Allah. The Messenger and desire are for Allah alone. Allah the Almighty said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.”[Al-Hashr: 7]

Because what is lawful is what Allah and His Messenger have made lawful, and what is unlawful is what Allah and His Messenger have made unlawful. As for sufficiency, it is for Allah alone, as He said:

﴿ وَقَالُوا حَسْبُنَا اللَّهُ﴾

“And they said Sufficient for us is Allah;” [At-Tawbah: 59]

And He did not say, "Sufficient for us is Allah and His Messenger." Allah the Almighty said:

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

“O Prophet, sufficient for you is Allah and for whoever follows you of the believers.”[Al-Anfal: 64]

Meaning, Allah is sufficient for you and for those who follow you among the believers. This is the correct and definitive interpretation of this verse. That is why the words of Abraham and Muhammad, peace be upon them, were: **"Sufficient for us is Allah, and He is the best Disposer of affairs."** And Allah the Almighty knows best and is wisest. May Allah’s prayers and peace be upon the best of His creation, our master Muhammad, and upon his family and companions.